NEWS & VIEWS

Haymarket Centennial

Planning Conference Meets in Chicago

On the weekend of the twenty-ninth of November through the first of December, 1985, between forty and fifty anarchists gathered in Chicago to plan activities for the May 1986 Haymarket Centennial celebrations. Folks from Toronto, Boston, Hartford, New York, San Francisco, Atlanta, Harrisburg, Minneapolis, Kalamazoo, Santa Cruz, Ann Arbor, and, of course, Chicago, attended the planning conference organized by Chicago Anarchists United (CAU). The conference participants got acquainted on a short tour of Haymarket Square and Waldheim Cemetery Friday afternoon and at a party Friday night.

On Saturday morning the actual planning work began. There was overwhelming agreement that the May first through fourth events planned by the conference should be purely and explicitly anarchist in character. To this end proposals were introduced by delegates from both Atlanta and San Francisco to exclude certain authoritarian parties and ". . . all others known to be hostile to anarchism from . . . all organization and/or planning efforts for the Haymarket Centennial." There was unanimous agreement that planning and organization be restricted specifically to anarchists, while attendance and participation be left open to all.

In that the liberal/authoritarian socialist Haymarket Centennial Committee (HCC) is planning a number of events with the backing of the local and state AFL-CIO, the Chicago mayor's office, and the Illinois governor's office, the CAU quickly agreed that a major task would be to counter the misinformation campaign regarding the history of the eight-hour work day struggle in Chicago. Those liberal elements, with their easy access to mass communication, are rewriting the history of the episode to take credit for the "positive aspects" of it. Actually, by May of 1886, the Chicago anarchist community had been the moving force behind the eight-hour movement there for some time. Moreover, when the bomb exploded in Haymarket Square the night of the fourth, the "respectable" left couldn't disavow connection with the anarchists fast enough. In fact, they rushed to join their former foes in the vilification of their former comrades in the anarchist community.

The CAU planning conference decided to expose some of these truths, in appropriate ways, at the annual May Day rally and at the HCC monument dedication and rally at Haymarket Square on the fourth. Concensus was easily reached that a major thrust of the anarchist celebration needed to be constructive interaction with the various liberal elements.

Another agenda item was ideas for workshops. Suggestions included *Anarchist Economics*, *The Spanish and Russian Revolutions*, *Gender and Personal Politics*, *The*

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YES TO SPIRIT OF HAYMARKET
NO TO SENSELESS VIOLENCE

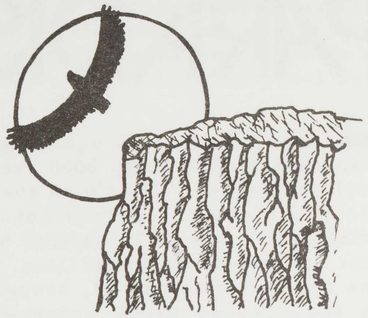
The Emancipation Collective fully and enthusiastically endorses the anarchist events being planned by Chicago Anarchists United and other anti-authoritarian groups (such as the IWW) for Chicago in May '86.

We will be in Chicago to commemorate the spirit of the Haymarket martyrs and to continue their struggle by building an anarchist society.

We will not be participating in or endorsing the so-called "Days of Rage" or any other actions designed to provoke pointless confrontation.

At the risk of violating the standards of the *Emancipation* style manual -- let us simply say, read the April issue of *Emancipation* for more information on these important topics.

Big Mountain



After twelve years of harassment, manipulations, and outright fraud, the federal government has announced that it will move into the Big Mountain region of Arizona, and, in July of 1986, use U.S. marshals (and possibly the military) to forcibly remove more than 10,000 Navajo.

A call for help has been put out by the traditional Hopi and Navajo of the reservation areas. ("Traditional" meaning those not dominated by the U.S. government and corporate interests.) They ask that all sincere people from North America come and join them to block this crime against the Native American inhabitants of the region, a crime fabricated by the giant energy companies with the help of their partners -- the federal government and the elite factions of the Bureau of Indian Affairs. An "Emergency Response Network to Stop Indian Removals" is actively being organized to try to stop the violence that is being committed against the long-time residents of Big Mountain. Your help is needed now -- and in July!

This land dispute concerns one million acres of harsh, mineral-rich land. Though these lands "belonged" to the Indians long before white federal law assigned it to the Hopi, the feds are attempting to upset a natural arrangement the traditionals of the Navajo and Hopi tribes worked out over the last century. A large body of land that surrounds the official Hopi reservation is known as the Joint Use Area. The government is now seeking to divide this territory and to empty it of all human life.

In 1974, the Relocation Act (P.L. 93-531) was passed to get the Navajo off of the land belonging, by U.S. law, to the Hopi reservation. There is said to be a "range war" between the tribes, but in fact the land dispute was fabricated by a Salt Lake City public relations firm representing a consortium of utility companies that have designs on the Black Mesa mineral resources.

The Call is Out

This mess began long ago. The U.S. government created the Hopi reservation in 1892 by drawing a rectangle (one degree long and one degree wide) which ignored traditional land use or topography, excluded the original Hopi homeland, and cut out the farming village of Moencopi. (Actually, it is said that creation of the reservation was designed to legalize removal of whites who lived in the area and were helping the Hopi protect their children from kidnapping by Mormons and the "Americanization" boarding schools.) A split occurred at this time in the Hopi nation between "traditionals" and "progressives", the latter being those who were Mormonized. The wealthiest Hopi today are those who were taken by the Mormons; they now control the tribal councils (set up by the feds to side-step the traditional power of the tribe) and now seek the removal of the Navajo. It is the tribal council which signs the mineral leases for the reservation.

The tribal council of the Navajo was also created by the U.S. government. In the early 1920s, when 75 Navajo elders refused to sign a lease with Standard Oil, the council was formed with three Navajo willing to sign the paper for oil drilling. Navajo traditionals still boycott this puppet government. Neither the Navajo nor Hopi traditionals have ever signed an agreement with the United States and still consider their tribes to be sovereign nations.

In 1950 the Peabody Coal Company (a subsi-

Big Mountain continued on 6. . .